

## CHINESE OF ST. LOUIS WHO TEACH THE GOSPEL IN HOP ALLEY.

Y. M. C. A. BRANCH IS PROPOSED FOR THESE SUNDAY SCHOOL WORKERS.



**HULE CHOON,**  
19 years old, who made the address at the Silver Jubilee of the Chinese Sunday school, at Union M. E. Church. He has been in this country only six years.



**LEW CHONG,**  
A member of the First Chinese Sunday school, which meets at the Union Methodist Episcopal Church.



**CHARLIE LUM,**  
Who recently memorized a chapter of Romans.



**JIU HON YU,**  
Assistant Superintendent of First Chinese Sunday school.



**MRS. JIU HON YU,**  
An active worker and missionary among the Chinese of the city. Mrs. Yu was born of Christian parents in China. Her father was a Presbyterian minister.



**LEW GOON,**  
One of the best educated Chinamen in St. Louis. He is much interested in the Reform Movement in China.

**THE Religious Chinamen of St. Louis Have Converted a Number of Their Countrymen in Hop Alley. Some Have Returned to the Orient as Missionaries. The Native Sunday School in St. Louis Has a Membership of Fifty-Four Pupils.**

WRITTEN FOR THE SUNDAY REPUBLIC.

A movement is on foot among the workers of the Chinese Sunday school in St. Louis to establish a branch of the Young Men's Christian Association for their pupils, the young Chinamen of the city.

This movement received quite an impetus at the recent Chinese Sunday-school entertainment at Union M. E. Church, corner Garrison and Lucas avenues.

Fifty-four young Chinamen, all of whom are pupils of this school, signed a petition for the establishment of such a branch, which by all interested in the education and Christianization of the Chinese people is considered a great stride toward that end.

The entertainment was given in honor of the silver jubilee of the Chinese Sunday school, which was organized in 1878 by Mr. Ford, a well-known Y. M. C. A. man, in the old Congregational Church at Eleventh and Locust streets.

Later it was removed to the old Second Presbyterian Church, where it remained for more than fifteen years.

After the old Second Church was sold the Sunday school was compelled to find new quarters.

At that time Mr. J. T. Avery was its superintendent, and, being a member of Union M. E. Church, he exerted his influence and procured for the Chinese pupils the use of the Sunday-school rooms of the church in which he worshipped.

The school has met in these rooms for more than three years now.

**SUNDAY SCHOOL IS NOW SELF-SUPPORTING.**

When the school first started there were very few pupils. Their number, however, has increased to fifty-four, at the end of twenty-five years.

Being an undenominational school, it has

teachers and workers from the various evangelical churches of the city.

It is self-supporting, and recently, when a call was made for special missionary support in China, the school gave out of its treasury \$15, which, by individual subscription, was raised to nearly \$30.

Only a few months before that help was sought, another call for missionary aid had been made and the Chinese laity of the school raised \$40.

The teachers of the school say that it is slow work to unfold and teach the plan of salvation, but it is a sure work.

As the truth unfolds itself to these young men they become the most active workers among their own people.

This activity on the part of the converted Chinamen of St. Louis has led to many striking conversions in the Chinese quarters of the city, and many who for the first time hear the gospel read and explained in this Sunday school returned to their own country as missionaries.

**KEEP IN TOUCH WITH ST. LOUIS CHAPEL.**

From time to time comes from them both directly and indirectly their success in preaching the gospel in the far-away Orient.

About twelve years ago a second Chinese Sunday school was opened and quarters were extended to them in the Grand Avenue Presbyterian Church.

A pupil of that class recently returned to China as a native missionary. This second school has a regular attendance of about twenty-five scholars. Two months ago a large delegation of Chinamen from these two schools and a number of teachers met by appointment at the Central Y. M. C. A. rooms to talk over the possibilities of being admitted to the association.



**GEORGE T. COXHEAD,**  
A member of the First Chinese Sunday school.

George T. Coxhead and Thomas McPherson met the delegation, heard their arguments and helped in presenting a petition to the Board of Directors, who signified their willingness to establish a branch Y. M. C. A. for Chinese Christian men, upon the condition that they and their friends raise the sum of \$1,000.

This, the directors estimate, will cover the expenses of renting, furnishing and maintaining the rooms for the first year.

Miss A. Lee Chiles and Mrs. G. G. Gibson have been acting for the Chinese Sunday-school scholars, and during the last few weeks have been placing these facts before the leading church people of the city. They have met with every encouragement, and it will not be long before they will realize the fulfillment of their expectations, to establish in St. Louis the first branch Y. M. C. A. for Chinese.

**SILVER JUBILEE ADDRESS DELIVERED BY CHINAMEN.**

At the Silver Jubilee of the Chinese Sunday-school, Hule Choon, a young Chinaman, who has been in this country only six years, delivered in the Government's choicest vernacular an address which caused the admiration of all those who listened to him.

Mr. Choon is only 19 years old, yet he has mastered the English language so thoroughly that he might be taken for a native. This address was as follows:

My Dear Christian Friends: It gives me real pleasure to speak a few words to you tonight on behalf of my countrymen at this time, which is so full of interest to us. We have met to-night



A meeting of Chinese Bible students in their Sunday school secretary's room.

to celebrate our silver jubilee, not wedding anniversary, for many of us are too young for that. But this is our Silver Jubilee Year.

For twenty-five years has your labor of love continued. Although we have passed through many changes of superintendents, teachers, scholars and locations, yet we greet you tonight a happy and hopeful band.

Many of us with you tonight have for some years past been drawn together Sunday after Sunday and by kind and patient friends, whom we call our teachers, have been taught about Jesus, our need of a Savior, and our duty to God and our fellow-men.

We would value your kindness, if it was only to assist us in taking up the ways of life in every-day surroundings, which are as strange to us when we first come into your country as our ways are to you. But we have learned to value your kindness from another standpoint.

We have learned under your care and teaching that it comes from the love of Jesus Christ, who

from his word which we learned from the Bible, tells us "that inasmuch as ye did it unto the least of these, ye did it unto me."

We are glad that our heavenly father brought us into your country, where we have learned of his love for us and the gift of his only son, Jesus, who came into the world to save sinners. Many of us have learned that we are sinners and have given our hearts to Jesus, and are willing to do all in our power to make this known to our countrymen.

The more we learn from the Bible, the more we love it, and it is a delight to study it with you, as you teach it to us. You have learned in it that "you must not be weary in well-doing," and we thank you that you have practiced this lesson so patiently with us during these past years, and in the name of my classmates I wish to express our thanks not only to our teachers and friends, but also to the pastor of this church, who has given of his time and met with us in sorrow, as we have from time

to time been called upon to part with some of our number, who have been called home. I can say home, because they left behind them the testimony that they knew Jesus.

We came among you, a strange people from a strange land, and for the many kindnesses which you have shown us I wish again to express our thanks. Our countrymen, like all other peoples have hearts, and we recognize a kind or an unkind act as quickly as they do, although we may not show our feelings as others.

And now, as we are thankful for the past, we ask of you again, that "you must not be weary in well-doing," and continue in your labor of love, and if we do not learn as fast as you would like to have us, be patient with us and you will find our reward in heaven.

At the time this address was made by Hule Choon, the Sunday-school rooms of the Union M. E. Church were crowded with listeners. All of whom agreed that the orator spoke a perfect English with admirable enunciation and diction.

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## CORRECT STYLES IN EMBROIDERY.

### Proper Methods of Marking the Household Linen.

This is the season of the year when embroiderers are overworked, and the linen shops and trousseau makers cannot get the marking of the fine things which are prepared under their direction done quickly enough.

When the Duchess of Marlborough, Constance Vanderbilt, was married, her beautiful lingerie, which was made in New York, was marked with her first name, "Constance," embroidered on the different garments.

Occasionally other brides will have their names or initials in entwined script or a monogram upon different garments, but it is not a common practice.

When it is done the lettering is placed on the left side of the pretty chemise or corset covers, the exact location decided by the trimmings of the garment.

Handkerchiefs for trousseaus or for all time are embroidered with three initials in small script or block letters occasionally, but not so often with a monogram, and frequently when the script is used the letters are entwined. This is the most approved method of marking handkerchiefs at the present time.

As in the underwear, some people like to have the name in full, or the first name embroidered in the corner of the handkerchief, and this, as a rule, in a facsimile of the writing.

Sarah Barnhardt, who is an artist with her needle and who embroiders her own handkerchiefs, has them marked in this way. It is a special favor to receive from her one of these pretty squares of fine linen, plain or lace-trimmed, with her autograph in her own needlework.

Linen for table or bed is always marked, and with the initial of the maiden name of the bride, a statement which might seem unnecessary if occasionally some one did not question this.

Fancy script or block letters in fancy designs are used for these articles and frequently entwined. When there are three letters the initial of the surname is in the center, the others on either side.

Tablecloths are marked on the two ends in the center, and when the tablecloth is in place, the embroidery will be on the table and catch the eye as the dining room is entered.

The designs used for this work may be of any size up to four and five inches and more, and are comparatively simple.

No floral work is introduced in the embroidery of initials to-day.

Napkins are marked to match the tablecloth with letters of like design, but smaller in size, and marked in the center of the corner, usually inside the border, so that when the napkin having been folded square

is folded once again into a three-cornered shape the initials will be in the center. Sheets are marked in the center, above the hem, and pillowcases in the same way. Similar letters to those used for tablecloths are embroidered on the sheets, and the size varies according to the individual taste.

The embroidery on the sheets is frequently more simple than that on the table linen, and frequently housewives use one design in lettering throughout the house, and it becomes an individual style for them.

Towels are marked with letters like those on the tablecloths, though frequently one letter is used instead of three. This is embroidered in the center of the end of the towel, above the border.

Embroidering has become an important business with the increase of handwork, and entire establishments are devoted to it. The most expert workmen are employed, who do the work by the piece, so much a letter, and every convenience is given them for doing it in the best possible manner.

The work rooms are large, arranged with special regard to obtaining a good light, and the work is turned out immaculately clean and in quick time.

Three-inch letters are about the average of the large letters used. A single letter this size in simple script will cost 40 cents to embroider. In fancy script one letter will cost 50 cents.

Fancy letters, variations of block letters, will cost 50 cents and 65 cents a letter in this size. Two-inch Old English letters cost 35 cents, and a monogram of the fancy block letter order, the center letter 3 1/4 inches, will cost \$2.75.

Eighteen of an inch letters are the size, as a rule, for handkerchiefs, and the block, fancy block, script, fancy script, and Roman letters 5, 6 and 7 cents each embroidered. Half-inch letters are sometimes used; and three of these in an entwined script will cost 25 cents embroidered.

One-inch letters are the largest used for handkerchiefs, as a rule.

**Manners for "At Homes."**

Don't, when asking any one to sing or play, casually close the piano while so doing. It is a simple act, but one most discouraging in its effect.

Don't, upon hearing some one consent to perform, throw yourself back in your chair after the manner of one about to have a tooth extracted; and don't, during the progress of a song, glare at the carpet, or keep clenching your hands.

Don't should you draw in a sharp hissing breath when the accompanist misplays his fingers.

Don't, when asked to oblige with a selection, go through your entire repertoire. Even a cornet gets wearisome if played badly and a great deal.

Don't, when accompanying, try to cover the defects of the voice by crashing out big chords of your own invention, and never, under any circumstances, grind your teeth audibly during a singer's inadvertent wanderings from the key.

Don't whistle while a song is being rendered. Even if you whistle the same melody and in a similar key, the effect is irritating to those around you.—Punch.

## William Ordway Partridge's Unique Position in the Latterday Art World.



**WILLIAM ORDWAY PARTRIDGE**  
Whose handiwork may be seen in every city of importance in the United States.

WRITTEN FOR THE SUNDAY REPUBLIC.

William Ordway Partridge, the sculptor who executed the beautiful bust of General William Clark, which is to be erected in Bellefontaine Cemetery, occupies a unique position in the art life of the Twentieth Century.

He is an exponent of the school which exists for art's sake, and which, against tremendous odds, is making itself felt in America.

Mr. Partridge aims to raise the artist's ideal, to give expression in his art only to that which tends to maintain the idea that life is a beautiful and wonderful gift; that truth, beauty and harmony are within the reach of every mortal willing to conform to the conditions requisite to harmonious expression, and that he who expresses

in his life and work these abstract qualities in excess of his fellows is the greatest benefactor of his race.

The handiwork of Mr. Partridge may be seen in every city of importance in the United States.

One of his masterpieces is the great arch erected at the entrance to Prospect Park, Brooklyn, to the memory of the soldiers and sailors who fell during the Civil War.

## TAKING SUPERFLUOUS HAIR OFF THE FACE AND ARMS.

BY MARION MARTINEAU.  
CONTINUED FROM PAGE TEN.

**LETTERS FROM READERS.**

H. G.—My skin smarting easily and will pain me for hours after I go out in the wind. Can you give me a lotion for it?

An excellent lotion for a delicate skin is found in boracic acid, two drams; witch hazel, four ounces; rose water, four ounces. This is absolutely harmless and can be applied to the skin two or three times a day.

Reader—My skin is red and blotched. Can I make it clear and smooth?

You do not state the reasons for the red and blotched skin.

If you will apply a healing cream to it you should have a nice skin, unless your trouble is an internal one.

D. O.—What do you consider the best cream for the skin?

For the skin think any good cream is beneficial. Surely you can find a good one on the market.

If you prefer to make your own, you can get up a very easy one by taking white vaseline and treating it to a few drops of tincture of benzoin.

Benzoinated vaseline, while a little heavy for the face, is very good for the neck and shoulders.

It removes the stain left by the high collar upon the throat.

Helen—Will you please give me a cream for chapped face and hands? I want a cream that will not cause a growth of hair.

I have tiny red spots on my nose and cheeks. Please tell me how to remove them.

A cream which will not cause the hair to grow is made by melting a thimbleful of mutton tallow with a thimbleful each of almond oil, olive oil and pure sweet oil. Scent with lavender.

This makes a very small quantity of very good cream.

Mrs. No-Name—Kindly tell me how I can improve a muddy spring complexion.

Take of pure spermaceti and white wax, one half an ounce each.

To this add half a pound of almond oil and two ounces of lanolin.

If you desire a soft cream, add to this four drams of orange flower water.

I have several brown spots on my forehead that look like warts. Some people tell me that they are moles.

I have never tried anything for them, as I am afraid to. They are very near my eyes. What would you advise?

If they are warts I would shave them off, or get a physician to shave them off with razor made perfectly antiseptic.

If they are moles they can be burnt off with the sulphur of a match. The spot will be sore for a few days. Or you can use a cream of tartar.

Perhaps it would be better to let a physician cut them for you, for fear they may bleed too much.

Mrs. E. L. R.—Some time ago I read directions for removing superfluous hair from the lip. Will you kindly repeat your advice?

I am very stout and have drunk mineral waters, and dieted, but without success. What shall I do?

Directions for removing superfluous hair are given above.

As for stoutness there is nothing but dieting. Follow directions given in a previous issue.

Mrs. Adipose—I am delighted that you re-

duced your weight so rapidly. You say you cannot wear your last season's gowns? That is a good sign that you are growing thinner.

Helen—I think the swelling on your neck is caused by fat.

Do not try to do anything for it until you are sure that it is unnatural and ought not to be there. Perhaps you had better consult your physician.

Mrs. J.—Give me a remedy for a bare, rough skin.

My skin gets worse every day, although I massage it and use plenty of soap and water.

Take of almond oil and lanolin half an ounce each. Add a teaspoonful of tincture of benzoin.

Use as a face cream. Do not go out into the air for at least two hours after you have washed your face in water.

Mrs. Y.—My hair is in many colors. Please give me a good shampoo to restore it to its natural tone.

Here is a shampoo which is highly recommended.

White castile soap, pulverized, half an ounce; water, twenty-four ounces; borax, one tablespoonful; toilet water, one ounce; bay rum, three ounces.

Mix together and use as a shampoo, then rinse the hair thoroughly.

Mrs. Faithful Reader—You will find your question answered in an article which will shortly appear.

Aunt—How fortunate that you so soon succeeded in restoring the color of your hair when it was so gray.

Matron—You must be glad that your double chin has disappeared.

Now be careful and do not let it come back.

You see that it was not necessary.

**MANY WOMEN WEAVE BEADWORK CHAINS.**

Have Small Looms in Their Houses With Which to Do the Work.

An entirely new amusement for women, and one which promises to have a great run, is the weaving of bead chains. There are small Apache beadwork looms which come for the purpose, and in one day a woman can make as pretty a bead belt or chain as the Indians make.

Chains have been a fad for some time. They began to be popular with the vogue of the loggish chain—usually, as it first appeared, a trinket of considerable value, one of the precious metals set with jewels.

Gun metal, which is costly enough not to become common, though it is limited, followed, and is still well liked; teakwood beads came more recently, and with these a great variety of glass bead chains which, having pretty color combinations and bright shades, have been much worn.

Jet chains, too, have been popular, and there are recent designs in sun metal and copper with rhinestones that are beautiful.

With all of these, and the growing popularity within the last few years of every thing relating to the American Indians, long, narrow woven chains of the Indian beadwork have been well liked, as well as belts and watch fobs and broad pieces of beaded cloth used for vestings for gowns.

Small looms, simple, but more convenient than the primitive loom of the Indian woman, have now been introduced, and every woman can do her own weaving. There is a fascination in this work, for any combination of color can be obtained by the chains and belts are delightful to wear with summer gowns.

They can be made with but little trouble and less expense, and a girl can have belts and chains to match every ribbon.